

January 2006 Vol. CXXXI, No. 1

*An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado*

'MEMENTO MORI' THE CHRISTIAN REMEMBRANCE OF DEATH AND JUDGMENT

A Sermon by BENJAMIN J. ANDERSEN, B.Phil, M.Div.

DURING the holy Season of Advent, which we have just completed, the Church, through her Liturgy and the Popular Devotions she recommends to the faithful, warns her children to be mindful of the two Comings, or Advents, of our Lord Jesus Christ.

First, we are to be mindful of the First Advent of Our Lord, as the Collect says, "in great humility," to be born as a little child and be slain for his people. And at the same time, we are to be mindful of the Second Advent of Our Lord, as the mighty Judge, who will come at the end of time to sever the wicked from the just.

And so one of the major themes of Advent is Judgment. Our Lord Jesus Christ is not just the tiny, helpless babe in the manger at Bethlehem. He's not just the Divine Victim, the Man of Sorrows, or the One who comes to us (Body, Blood, Soul and Divinity), hidden under the forms of Bread and Wine. He will appear some day as the great and terrible Judge of the world and he is coming to judge all men, the living and the dead.

The Holy Gospel appointed for the Second Sunday in Advent (English Use; First Sunday in Advent, Gregorian Use) concerns God's judgment of the disobedient city of Jerusalem and, at the same time, the judgment of the whole world at the end of time. Our Lord utters these terrible words after leaving the Temple for the last time, having been utterly rejected and blasphemed in his own Father's House by the Jerusalem establishment. Our Lord pronounces their house desolate, devoid of the very presence of God.

Just as our Lord predicted, disobedient Jerusalem was utterly destroyed by the Roman army in the year 70. The Temple was defiled and destroyed, and not one stone was left upon another. The Jerusalem Church fled into the mountains, as our Lord instructed them.

The two events are somewhat blended in our Lord's discourse: the end of Jerusalem and the end of the world. What happened to disobedient, unrepentant Jerusalem in the year 70



foreshadows what will happen to all of the disobedient, unrepentant sinners at the Final Judgment.

The Church teaches us that there are two judgments. First, there is the Particular Judgment, which comes at the point of death for each individual soul. And the spiritual state of the soul at that hour of death determines its fate for all eternity. The righteous believers depart to eternal light and rest with our Lord; and the wicked depart to a place of darkness with the apostate angels to await their final punishment.

And second, besides the Particular Judgment, there is also the Final Judgment at the last day, the final consummation of all things, when all men and women who have ever lived will stand before the dread judgment seat of Christ to have all the thoughts, words and deeds of their lives exposed for all to see. There will be only two possible sentences from Christ the Judge: either "Come ye blessed of my Father" or "Depart from me, accursed ones, into the everlasting fire."

This is why the Church constantly seeks to put before us the thought and contemplation of the Four Last Things: Death, Judgment, Heaven and Hell. The traditional devotion of the contemplation of these four last things is one of the most spiritually beneficial things a Christian soul can do. The Four Last Things confront the soul with the most powerful incentives to love virtue and hate vice, for we are told in Scripture, "In all thy works remember thy last end, and thou shalt never sin" (Ecclus. 7:40).

This is because it is only in the perspective of the end of all things that our life makes any sense, has any purpose. This mortal life has a definite *teleology*, that is, it has an end or goal in mind. It is, as Saint Paul says, like a race: we are runners in this race, and we are not to run mindlessly, but but because we are utterly focused on the eternal prize at the end of the finish line. Without a knowledge of the end of all things, and the end of this mortal life in particular, a Christian cannot come to a true knowledge of his vocation in this life. Without a knowledge of Death, Judgment, Heaven and Hell, a Christian (as Saint Paul says) will be forever "beating the air" until it's too late.

Once a very holy confessor, Saint Philip Neri, had an intelligent young man come to him for Confession. When the Absolution had been given, Philip began to question the young man as to what he intended to do with his life and his future. "At the moment, I am studying law" said the young man. "Alright," said Philip, "and when what will you do?" "Oh," said the young man, "then I suppose I'll go into my father's business and work with him for a while until I can establish my own." Philip replied, "And then?" The young man thought for a moment and said, "Well, I guess I'll get married and have a family of my own." "And then?" Philip asked once again. "I suppose that, like all men, I shall live to care for my family, grow old in their service, and then die." At this point, Saint Philip looked at the young man very closely before he said: "And then?" It is said that the young man went away and became a Carthusian monk.

What is the point of this story? It's not that the monastic state is necessarily better than the married state. The point of the story is that this young man would not have come to a realization of his true, God-given vocation in this life if Saint Philip Neri hadn't reminded him of death, judgment, and eternal reward.

Advent, like our life on this earth, is all about the value of TIME, the precious, limited time we have been given to come to our repentance and friendship with God. We will answer for every wasted second, every idle word, for all the energy we wasted on worthless pursuits, when we could have been working on our own repentance and the edification of our brothers! Every wasted, unrepentant second is, as Saint Paul says, "*storing up retribution for thyself*"! Time has the value of eternity, because by the proper use of our time we can purchase eternity for ourselves. This is the "best deal" possible!

The problem is that life simply slips by without most of us ever noticing. We get caught up in the hurts of the past, or in the pleasures of the fleeting present, or in the dreams of the immediate future, and we forget about the end; the last things; the ultimate things.

And so, the *memento mori*, the thought of death and of judgment, as well as eternal reward, is powerful. It can be medicine for the sinner, as well as the consolation of the just. The fear of death and of judgment, and well as the hope of reward, can be *salutary* for the sinner, a kind of *holy fear* which (along with the desire for heavenly reward) can be a powerful incentive to prod the soul towards repentance and virtue.

Likewise, the contemplation of death and judgment can be full of great sweetness and hope to those who possess Christ, who live in a state of grace and peace with God; because death and judgment, for the just, simply represent the attainment of the goal for which every soul has been created, the eternal possession of God himself in heaven.

But even the greatest of Saints – the most perfect men and women on this earth, who see life as a continual act of repentance – know that the race is not over until the finish line is crossed, and that no man can assume that he will even finish the race in the end. And so, even for the Saints, who have attained to a high degree of repentance and union with our Lord Jesus Christ, the thought of death and judgment inspire a godly fear and a salutary anxiety.

Abba Arsenius was a great Saint of God, and yet at his death he was seized with such terror at the thought of God's judgment that his disciples, who knew the sanctity of his life, were much astonished, and said to him, "Abba, why should you now fear?" To this he replied, "My children, this is no new fear which is upon me. It is one that I have known and felt during my whole life."

Likewise, Saint Gregory the Great said: "Men aspiring to perfection constantly reflect upon the justice of the Sovereign Judge who is to pronounce sentence upon them in the dread hour which terminates their earthly career. They unceasingly examine themselves upon the account they are to render before this supreme tribunal. And if happily they find themselves innocent of sinful actions, they still ask with fear whether they are equally free from the guilt of sinful thoughts. For if it be comparatively easy to resist sinful actions, it is more difficult to conquer in the war which we must wage against evil thoughts. And though the fear of God's judgment is always before them, yet it is redoubled at the hour of death, when they are about to appear before his inflexible tribunal. At this moment the mind is freed from the disturbances of the flesh; earthly desires and delusive dreams fade from the imagination; the things of this world vanish at the portals of another life; and the dying man sees but God and himself. If he recalls no good which he has omitted, yet he feels that he cannot trust himself to give a correct and impartial judgment. Hence his fear and terror of the rigorous account to be exacted of him." (*Moral.*, 24:16, 17).

We have just begun the ecclesiastical year. To children of this present age, the New Year is a time of mirth, revelry and dissolution. But to the children of God, the beginning of the Church's New Year is the occasion for spiritual preparation, for penance, and above all, for the contemplation of the last, final, ultimate things in life. The Church reminds us every year that this earthly life of ours, given by God, is simply the prelude, and the period of probation for the life of eternity beyond the grave. This life is the *only* chance for each of us to get things right. §

Lancelot Andrewes Press is pleased to announce the reprinting of

The Monastic Diurnal

OR DAY HOURS OF THE MONASTIC BREVIARY

ACCORDING TO THE HOLY RULE OF
SAINT BENEDICT

With Additional Rubrics and Devotions for its Recitation

In Accordance with *The Book of Common Prayer*

EDITED BY CANON WINFRED CHARLES DOUGLAS

THIS book is an English translation of the Day Hours from the *Breviarium Monasticum* published at Bruges in 1925 after extensive revision and restoration by its Benedictine editors.

The Monastic Office was first set forth in all of its essential features and in much of its detail about the year 535 A.D. in the Holy Rule of St. Benedict, the father of Western monasticism. It was the first complete and enduring order of daily praise and prayer in European Christendom. For fourteen hundred years it has voiced the worship of an ever-increasing circle of devout men and women. It came to England with St. Augustine, the first Archbishop of Canterbury, and it was the Prayer Book of those who more than any other group of Religious formed and influenced the Church of England – men such as St. Wilfrid, St. Benedict Biscop, the Venerable Bede, St. Dunstan, St. Anselm. For centuries the Archbishops of Canterbury wore the Benedictine habit, and many of the greater English cathedrals resounded with Benedictine praise.

The Monastic Office was planned from the first for busy men, working at both mental and manual labour. Its recitation was called by St. Benedict the Work of God, 'Opus Dei'; the primary spiritual labour 'to which nothing is to be preferred'. – FROM THE PREFACE

☛ A liturgical and devotional classic, prayed by generations of English-speaking clergy, religious and layfolk

☛ A high quality, exact reprint of the 1963 Oxford University Press edition, including all texts necessary for the daily recitation of the traditional Benedictine Hours of Lauds, Prime, Terce, Sext, None, Vespers and Compline

☛ All texts correspond to the Gregorian chant settings in *The Monastic Diurnal Noted* (also available from Lancelot Andrewes Press)

☛ 880 total pages • Size, 4" by 6" • Printed on "Bible paper" with gilt edges • Two color text (rubrics in red) • Smith-sewn binding • Semi-hard black leatherette cover • Title stamped in gold-foil • Includes six ribbons and cards for easy recitation

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Estimated retail price, \$50.00

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Check <http://www.andrewespress.com> for updates.

A DIVINE OFFICE LECTIONARY

For January 2006

While we await the official Vicariate Ordo publication for 2006, the Faithful who read their morning and evening lessons (according to the English parochial usage) may find this document useful.

Sunday, January 1

THE CIRCUMCISION OF OUR LORD

MORNING – Deut. 30:1-10 / Eph. 2:11-end

EVENING – Deut. 30:11-end / Rev. 19:11-16

Monday, January 2

Octave of Saint Stephen

MORNING – Isa. 63:7-14 / I John 3:1-11

EVENING – Isa. 63:15 – 64:1 / Heb. 4:1-13

Tuesday, January 3

Octave of Saint John

MORNING – Isa. 64:4-end / I John 3:13-end

EVENING – Isa. 65:8-16 / Heb. 4:14 – 5:14

Wednesday, January 4

Octave of the Holy Innocents

Saint Titus, B.M.

MORNING – Isa. 65:17-end / I John 4

EVENING – Isa. 66:1-2, 5-13 / Heb. 6:1-12

Thursday, January 5

The Vigil of the Epiphany

Saint Telesphorus of Rome, B.M.

MORNING – Isa. 66:18-23 / I John 5

EVENING – Isa. 49:1-7 / Luke 3:15-22

Friday, January 6

THE EPIPHANY OF OUR LORD

MORNING – Isa. 60:1-9 / II Cor. 4:1-6

EVENING – Isa. 61 / Rom. 15:8-21

Saturday, January 7

Within the Octave of the Epiphany

MORNING – Isa. 42:1-9 / Matt. 3:13-end

EVENING – Isa. 43:1-12 / Acts 11:1-18

Sunday, January 8

THE FIRST SUNDAY AFTER EPIPHANY

Within the Octave of the Epiphany

MORNING – Isa. 60:1-9 / Matt. 2:1-12

EVENING – I Sam. 1:21-end / Matt. 18:1-14

Monday, January 9

Within the Octave of the Epiphany

MORNING – Prov. 1:7-19 / Eph. 1

EVENING – Ezek. 1:2-6, 24-28 / John 1:1-18

Tuesday, January 10

Within the Octave of the Epiphany

MORNING – Prov. 2:1-9 / Eph. 2:1-10

EVENING – Ezek. 2 / John 1:19-34

Wednesday, January 11

Within the Octave of the Epiphany

Saint Hyginus of Rome, B.M.

MORNING – Prov. 3:1-7, 11-12 / Eph. 2:11-end

EVENING – Ezek. 3:4-14 / John 1:35-end

Thursday, January 12

Within the Octave of the Epiphany

Saint Benedict Biscop, Ab.

MORNING – Prov. 3:13-20 / Eph. 3:1-13

EVENING – Ezek. 3:16-21 / John 2:1-12

Friday, January 13

The Octave of the Epiphany

MORNING – Prov. 3:27-end / Eph. 3:14-end

EVENING – Ezek. 7:10-15, 23-27 / John 2:13-end

Saturday, January 14

Saint Hilary of Poitiers, B.C.D.

MORNING – Prov. 4:7-18 / Eph. 4:1-16

EVENING – Ezek. 11:14-20 / John 3:1-13

Sunday, January 15

THE SECOND SUNDAY AFTER EPIPHANY

Saint Paul the First Hermit

Saint Maurus, Ab.

MORNING – Exod. 34:29-end / Mark 9:2-13

EVENING – Isa. 45:1-15 / Rom. 9:14-26

Monday, January 16

Saint Marcellus of Rome, B.M.

Saint Fursey, Ab.

MORNING – Prov. 4:20-end / Eph. 4:17-end

EVENING – Ezek. 12:21-end / John 3:14-21

Tuesday, January 17

Saint Antony of Egypt, Ab.

MORNING – Prov. 6:12-19 / Eph. 5:1-14

EVENING – Ezek. 13:1-9 / John 3:22-end



The Parish Christmass Tree was brought by Rdr Vincent Brechtel from near his home at Campo San Lorenzo in the Colorado mountains. Thanks to the Clergy and Guild of S. Vincent for serving the Masses; the Altar Guild for a day of skillfully decorating the church; to Edith Stout for the new candelabras; to Livia Stansen for the Advent Candles; to the Choir for beautiful music; and to the Faithful for assisting at the Nativity services this year.



Father Connelly (with Dn Vladimir, Subdn Jeffrey, and Acolyte Sean) blessing the Christmass Crèche. *"Unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."* – S. LUKE 2.



This year, for the Feast of S. Nicholas (December 6), we continued the medieval custom of enthroning the "Boy Bishop." Our acolyte Sean Huft was elected and presided from his throne over Solemn High Mass on the Second Sunday in Advent. S. Nicholas is the patron Saint of children. The point of this ceremony is to show, in a radical and jovial way, our Lord's own reverence for little children as great in the Kingdom of God.



Three scouts from Troop 89 (hosted by S. Mark's) were made Eagle Scouts: Ryan Benjamin Morris, Treavor Zachary Jones, and William Taylor Stanek. Congratulations to these young men!



Father Donald Lloyd, D.D. with the fine carved and decorated image of Our Lady of Walsingham that he lovingly maintains at his residence at 200 Dominican Dr. in Madison, MS. Fr Lloyd sends his love to all the faithful at S. Mark's. Fr Connelly visited in November and, as always, was much improved by every conversation with Fr Lloyd during this visit. Fr Lloyd has always expressed the most genuine love of people, and the most discerning sense of their behaviour, of all the clergy we have ever known. Thanks be to God.



Miss Rebecca Billings, graduate of Denver University and fiancée to our Subdeacon and Rhodes Scholar Jeffrey Stout, was confirmed and received into the Orthodox Catholic Faith on the Fourth Sunday in Advent. Jeffrey and Rebecca plan a January wedding at S. Mark's. They will return to Oxford University, where they will both pursue graduate work.

Our SATURDAY BOOK STUDY (Eamon Duffy's *The Stripping of the Altars*) continues at 10 AM on Saturday, January 7 (we resume with p. 377).

The **TEEN SOYO** plan a fundraising luncheon on Sunday, January 22nd. Please plan to attend and support our young people.

There will be a **BENEDICTINE RETREAT** ("Ob-lates") on Saturday, January 28th, beginning with Matins at 10 AM.

The **CHURCHWOMEN** plan a meeting for 11:30 AM on Sunday, January 29th.



Of your charity, please pray for our shut-ins: Sandy Albers, Evelyn Bartee, Marylou Engler, Christy Reppond, and Maryalice Western.

Christy Reppond will be confined to her home for two months while she recovers from her injuries. She really enjoys chatting with her church friends on the phone.

Sandy Albers has been discharged from the hospital and is at Bethany Care Center (5301 W. 1st Ave). She enjoys visitors.

Marylou Engler enjoys cards and letters. Her address is: 8115 E. Bethany Place, Denver, CO. 80231.

JANUARY 2006

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 CIRCUMCISION OF OUR LORD Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM High Mass, 10 AM Evensong, 4 PM (& Benediction)	2 Octave of S. Stephen	3 Octave of S. John	4 Octave of the Holy Innocents Matins, 7 AM Mass, 7:30 AM Mass, 12 noon Evensong, 4 PM	5 Vigil of the Epiphany Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	6 EPIPHANY OF OUR LORD Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	7 In Epiphany Octave Matins, 8:30 AM Latin Mass, 9 AM Book Study, 10 AM Evensong, 4 PM
8 EPIPHANY I Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM High Mass, 10 AM Evensong, 4 PM (& Benediction)	9 In Epiphany Octave	10 In Epiphany Octave	11 In Epiphany Octave Matins, 7 AM Mass, 7:30 AM Mass, 12 noon Evensong, 4 PM	12 In Epiphany Octave Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	13 OCTAVE OF THE EPIPHANY Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	14 S. Hilary of Poitiers, BCD Matins, 8:30 AM Latin Mass, 9 AM Book Study, 10 AM Evensong, 4 PM
15 EPIPHANY II Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM High Mass, 10 AM Evensong, 4 PM (& Benediction)	16 S. Marcellus of Rome, BM	17 S. Antony of Egypt, Ab.	18 S. Prisca of Rome, VM Matins, 7 AM Mass, 7:30 AM Mass, 12 noon Evensong, 4 PM	19 Ss. Marius & his companions, Mm. Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	20 Ss. Fabian & Sebastian, Mm. Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	21 S. AGNES OF ROME, VM Matins, 8:30 AM Latin Mass, 9 AM Book Study, 10 AM Evensong, 4 PM
22 EPIPHANY III Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM High Mass, 10 AM Teen SOYO Lunch Evensong, 4 PM (& Benediction)	23 S. Emerentiana of Rome, VM	24 S. Timothy of Ephesus, BM	25 CONVERSION OF S. PAUL Matins, 7 AM Mass, 7:30 AM Mass, 12 noon Evensong, 4 PM	26 S. Polycarp of Smyrna, BM Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	27 S. John Chrysostom, BCD Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM	28 2nd Feast of S. Agnes Latin Mass, 9 AM Matins, 10 AM Oblates' Retreat Evensong, 4 PM
29 EPIPHANY IV Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM High Mass, 10 AM Evensong, 4 PM (& Benediction)	30 S. Martina of Rome, VM <i>Anniversary of the Decollation of King Charles I of England</i> Matins, 7 AM Mass, 7:30 AM	31 <i>Feria</i>	1 S. Ignatius of Antioch, BM Matins, 7 AM Mass, 7:30 AM Mass, 12 noon Evensong, 4 PM	2 PURIFICATION OF THE B. V. MARY (Candle-mass Day) Matins, 7 AM Mass, 7:30 AM Evensong, 4 PM Mass & Blessing of Candles, 7 PM	3 S. Blaise, BM Matins, 7 AM Mass, 7:30 AM <i>(Blessing of Throats)</i> Evensong, 4 PM	4 NEW MARTYRS OF RUSSIA Matins, 8:30 AM Latin Mass, 9 AM Book Study, 10 AM Evensong, 4 PM

Wednesday, January 18

Saint Prisca of Rome, V.M.

MORNING – Prov. 8:1-11 / Eph. 5:15-end

EVENING – Ezek. 14:1-11 / John 4:1-14

Thursday, January 19

Saints Marius & his companions, Mm.

Saint Canute of Denmark, K.M.

MORNING – Prov. 8:12-20 / Eph. 6

EVENING – Ezek. 14:12-20 / John 4:15-26

Friday, January 20

Saints Fabian & Sebastian, Mm.

MORNING – Prov. 8:22-35 / Phil. 1:1-11

EVENING – Ezek. 18:1-4, 19-23 / John 4:27-42

Saturday, January 21

Saint Agnes of Rome, V.M.

MORNING – Prov. 9:1-6, 13-18 / Phil. 1:12-26

EVENING – Ezek. 18:26-end / John 4:43-end

Sunday, January 22

THE THIRD SUNDAY AFTER EPIPHANY

Saints Vincent & Anastasius, Mm.

MORNING – Deut. 16:18-20 & 17:8-11 / James 2:1-13

EVENING – Isa. 56:1-8 / John 2:13-end

Monday, January 23

Saint Emerentiana, V.M.

MORNING – Prov. 10:12-14, 18-21 / Phil. 1:27 – 2:11

EVENING – Ezek. 27:1-5, 26-36 / John 5:1-15

Tuesday, January 24

Saint Timothy of Ephesus, B.M.

MORNING – Prov. 10:22-29 / Phil. 2:12-18

EVENING – Ecclus. 39:1-10 / Gal. 1:1-5, 11-24

Wednesday, January 25

THE CONVERSION OF SAINT PAUL

MORNING – Isa. 45:18-end / II Cor. 12:1-9

EVENING – Jer. 1:4-10 / Acts 26:1-23

Thursday, January 26

Saint Polycarp of Smyrna, B.M.

MORNING – Prov. 14:26-end / Phil. 3:1-16

EVENING – Ezek. 33:23-end / John 6:1-14

Friday, January 27

Saint John Chrysostom, B.C.D.

MORNING – Prov. 15:16-23, 27-29 / Phil. 3:17 – 4:3

EVENING – Ezek. 34:1-10 / John 6:15-29

Saturday, January 28

The Second Feast of Saint Agnes, V.M.

MORNING – Prov. 16:25-end / Phil. 4:4-end

EVENING – Ezek. 34:11-16 / John 6:30-40

Sunday, January 29

THE FOURTH SUNDAY AFTER EPIPHANY

MORNING – Deut. 4:5-13, 32-40 / Eph. 2

EVENING – Isa. 45:20-end / Rom. 10

Monday, January 30

Saint Martina of Rome

Anniversary, Decollation of King Charles I

MORNING – II Sam. 1 / Matt. 27

EVENING – Dan. 9:1-22 / Heb. 11:32 – 12:7

Tuesday, January 31 – Feria

MORNING – Prov. 21:21-end / Col. 1:18 – 2:5

EVENING – Ezek. 36:22-28 / John 6:60-end

Wednesday, February 1

Saint Ignatius of Antioch, B.M.

Saint Bridget, V.

MORNING – Prov. 22:1-6, 17-25 / Col. 2:6-19

EVENING – Exod. 13:11-16 / Heb. 10:1-10

Thursday, February 2

THE PURIFICATION OF THE B.V. MARY

(Candlemass Day)

MORNING – I Sam. 1:21-end / Gal. 4:1-7

EVENING – Haggai 2:1-9 / I John 3:1-8

Friday, February 3

Saint Blaise of Armenia, B.M.

Saint Ansgarius of Hamburg, B.C.

MORNING – Prov. 24:23-end / Col. 3:12-17

EVENING – Ecclus. 51:7-12 / Luke 21:10-19

Saturday, February 4

The New Martyrs of Russia

MORNING – Job 19:23-27 / Luke 6:20-36

EVENING – Ezek. 43:1-9 / John 7:37-end

Sunday, February 5

THE FIFTH SUNDAY AFTER EPIPHANY

Saint Agatha, V.M.

MORNING – Ruth 1:1-17 / Col. 3:5-11

EVENING – Amos 5:14-24 / Gal. 6:1-10

WESTERN RITE WALL KALENDAR 2006

The 2006 Western Rite Wall Kalendar includes Sundays, Feasts, and other Observances throughout the Church's Year, with Vestment Colors, and Directions for Fasting and Abstinence. The Kalendar also features beautiful, full color iconography by the Italian master **GIOTTO AMBROGIO DI BONDONE** (1267-1337), and selected Prayers from ancient Liturgies of the Western Church.

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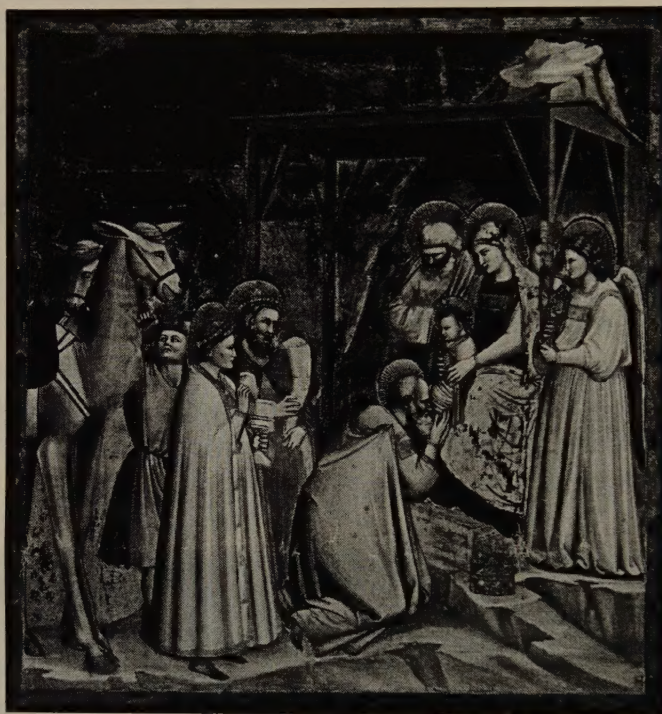
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JANUARY MMVI

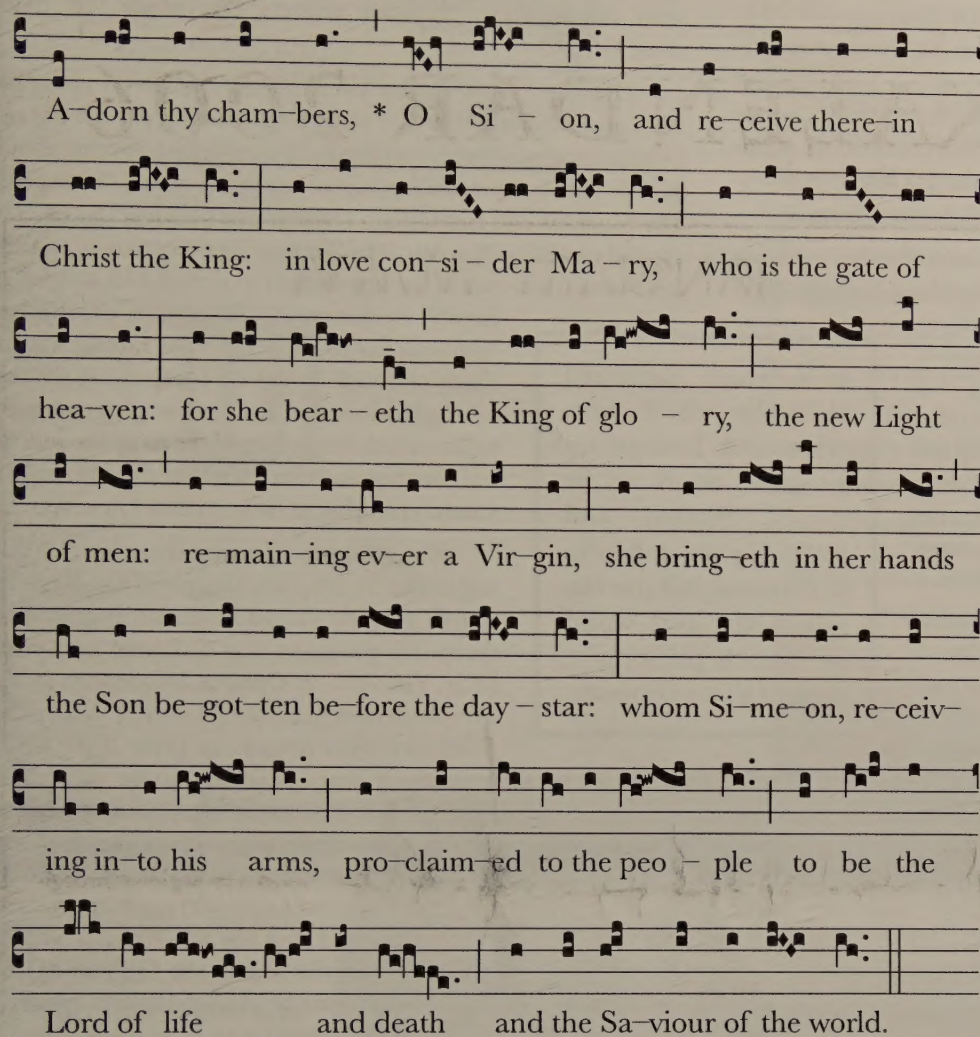


THE heaven, O Lord, is bright with the clear shining of the stars, and the earth is serene with radiant light, since Thou hast appeared to the world from Thy holy habitation; heal therefore the sadness of our hearts, who camest to redeem all things; enlighten our eyes, that, purged from sin, we may attain to see Thee for ever; and may we, who proclaim among the nations the gladness of Thine Epiphany, rejoice with Thee in never ending bliss; through Thy mercy, O our God, who art blessed, and dost reign, and govern all things, world without end. Amen.

From the Mozarabic Breviary

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 CIRCUMCISION OF OUR LORD JESUS CHRIST	2 Octave of S. Stephen, Protomartyr	3 Octave of S. John, Ap. Ev.	4 Octave of the Holy Innocents S. Titus, B.M.	5 Vigil of the Epiphany S. Telesphorus of Rome, BM	6 EPIPHANY OF OUR LORD JESUS CHRIST	7 Within the Epiphany Octave
8 EPIPHANY I [HOLY FAMILY] Within the Epiphany Octave	9 Within the Epiphany Octave	10 Within the Epiphany Octave	11 Within the Epiphany Octave S. Hyginus of Rome, BM	12 Within the Epiphany Octave S. Benedict Biscop, Ab.	13 — Octave of the Epiphany	14 S. Hilary of Poitiers, BCD S. Felix of Nola, M S. Kenigern, BC
15 EPIPHANY II S. Paul the First Hermit, C. S. Maurus, Ab.	16 S. Marcellus of Rome, BM S. Fursey, Ab.	17 S. Antony of Egypt, Ab.	18 S. Prisca of Rome, VM	19 Ss. Marius & Companions, Mm. S. Canute of Denmark, KM	20 — Ss. Fabian & Sebastian, Mm.	21 S. Agnes of Rome, VM
22 EPIPHANY III St. Vincent & Anastaius, Mm.	23 S. Emerentiana, VM	24 S. Timothy of Ephesus, BM	25 Conversion of S. Paul the Apostle Commemoration of S. Peter the Apostle	26 S. Polycarp of Smyrna, BM	27 — S. John Chrysostom, BCD	28 The Second Feast of S. Agnes, VM
29 EPIPHANY IV	30 S. Martina of Rome, VM	31 Feria				

ANTIPHON I. *Adorna thalamum tuum, Sion.* Mode VI.



A-dorn thy cham-bers, * O Si - on, and re-ceive there-in

Christ the King: in love con-si - der Ma - ry, who is the gate of

hea-ven: for she bear - eth the King of glo - ry, the new Light

of men: re-main-ing ev-er a Vir-gin, she bring-eth in her hands

the Son be-got-ten be-fore the day - star: whom Si-me-on, re-ceive

ing in-to his arms, pro-claim-ed to the peo - ple to be the

Lord of life and death and the Sa-viour of the world.

This Antiphon for the Candlemass Procession, *Adorna thalamum*, is a curious early Byzantine import into the Roman Rite. Its introduction into Rome is credited to **Pope Saint Sergius I** (687-701), a Syrian occupant of the Roman See, and the son of a merchant from Antioch who settled in Palermo, Italy.

Pope Sergius had a keen interest in liturgical and musical matters. Before his election as Pope, he was likely a member of the elite *schola cantorum* of the Roman Church. Sergius is well known for his introduction of the *Agnus Dei* chant into the Mass. He also brought to Rome the custom of having solemn processions before the four great Marian feasts (February 2, March 25, August 15, September 8).

Adorna thalamum was probably originally sung for the February 2 procession in Greek. Eventually it was translated into Latin, with the (now lost) original Byzantine melody being modified to fit the translation and "Gregorianized." Musicologists note that the melody as it has come down to us still displays some unmistakably Byzantine characteristics.

This English translation and musical adaptation was done by Canon Winfred Douglas, for *The Ceremonial Noted* (1923) of the Sisters of Saint Mary (Peekskill, NY).

The original Greek text of *Adorna* (somewhat different from the later Latin translation) is still used in the Byzantine Great Vespers for this feast. — **BJA**

The Blessing of Candles and Procession on February 2

ACCORDING to the Roman Missal the celebrant after Terce [the Third Hour], in stole and cope of purple colour, standing at the epistle side of the altar, blesses the candles (which must be of beeswax). Having sung or recited the five orations prescribed, he sprinkles and incenses the candles. Then he distributes them to the clergy and laity, whilst the choir sings the canticle of Simeon, *Nunc dimittis*. The antiphon *Lumen ad revelationem gentium et gloriam plebis tuæ Israel* is repeated after every verse, according to the medieval custom of singing the antiphons. During the procession which now follows, and at which all the partakers carry lighted candles in their hands, the choir sings the antiphon *Adorna thalamum tuum, Sion*, composed by St. John of Damascus, one of the few pieces which, text and music, have been borrowed by the Roman Church from the Greeks. The other antiphons are of Roman origin. The solemn procession represents the entry of

Christ, who is the Light of the World, into the Temple of Jerusalem. It forms an essential part of the liturgical services of the day, and must be held in every parochial church where the required ministers can be had. The procession is always kept on 2 February even when the office and Mass of the feast is transferred to 3 February. Before the reform of the Latin liturgy by St. Pius V (1568), in the churches north and west of the Alps this ceremony was more solemn. After the fifth oration a preface was sung. The *Adorna* was preceded by the antiphon *Ave Maria* [also of Greek origin]. While now the procession is held inside the church, during the Middle Ages the clergy left the church and visited the cemetery surrounding it. Upon the return of the procession a priest, carrying an image of the Holy Child, met it at the door and entered the church with the clergy, who sang the canticle of Zachary, *Benedictus Dominus Deus Israel*. At the conclusion, entering the sanctuary, the choir sang the responsory, *Gaude Maria Virgo* or the prose, *Inviolata* or some other antiphon in honour of the Blessed Virgin.

— FROM THE CATHOLIC ENCYCLOPEDIA (1914)

A Few Notes on the Year Past at Saint Mark's

By the Very Rev'd Father John Connely

GIVEN the amount of disruption to our building and worship this past year I believe the Faithful deserve some additional explanation of our circumstances, including the repairs to our church, the financial issues involved, and, God helping, our additional plans for the New Year, 2006.

As many of you know, we have long desired to put a lift (elevator) somewhere in the fabric of the building. Early in 2005 we had the building examined by structural engineers to help with design for the lift project. To our not very great surprise, they found that there was extensive damage to the roof trusses from several years of snow load (especially the spring storm of 2003) and that our church was, in fact, derelict and not safe with even 3 inches of snow on the roof. Thence began a long correspondence with our Insurer, Church Mutual.

Without the persistence and diplomatic skill of our Senior Warden, Mr. Stephen Greenlee, this negotiation would not yet be resolved. However, to our benefit, Church Mutual only dithered for eight months before acknowledging our rightful claim. So far, they have paid just over \$100,000 for a total replacement of the roof trusses, rebuilding of the pilasters, and a vast amount of carpentry, masonry and electrical work. The result is a much more sound and safe building than even that original from 1926. The Faithful added about \$26,000 in donations so that an entirely new roof of the highest quality could be added to the entire church building and porches.

Our thanks to Ron Lickteig for rewiring and renovating the hanging lamps and sconces in the church. We thank the clergy, servers, choir, altar guild, our cleaning staff, and all the Faithful for bravely enduring dust and folding chairs and disruptions during all this massive work. Every trade did work of high quality and S.O.S. Construction which organized and managed all this did good work, on time, and with few mistakes.

Now that we have at last put the pews back and the Stations on the walls and got the pipe organ breathing and the icons and tapers in place, where are we now with the lift project? An architectural firm from Colorado Springs is working with the City and County of Denver (never an easy task) to design a new entrance on the North (Arkansas Ave.) side of the church which will include a lift and windows and doors, and be a handsome addition to our church. This will cost some money and so we encourage the faithful to donate specifically for this work in the new year. Sorry we have been so delayed but there was no choice but to fix the roof trusses and all that before adding the proposed new entrance and elevator.

Another challenge has been the demand from the Archdiocese that every parish reorganize its bookkeeping to reflect the income and expenditures according to a new scheme enacted at the Convention at Dearborn, Michigan in July. In November we received a directive regarding the new Archdiocese tax schedule. We need to expand and define and separate our Missions reporting, our Building Fund reporting, etc., from our ordinary

offerings and expenditures. This is not so easy to do at the end of the Year. Nevertheless, we hope to be conforming soon and your charitable contribution reports, *Deo volente*, will reflect these reforms.

The Archdiocese's taxes will triple the burden on many parishes and missions. The new taxes are needed to pay for the new Dioceses and residences for the new Diocesan Bishops that should be a boost to the overall program and well worth the expense. The Missions and Evangelism Department's budget has been increased to \$350,000 a year. The Western Rite Vicariate is awarded less money than ever in the new budget (less than \$15,000) which

hardly represents its remarkable growth and contribution to the Church in numbers, vocations, and cash. It is widely expressed that the whole Missions and Evangelism program needs to be owned, funded, and staffed by the individual Dioceses and thereby reflect the real world of Church planting in each of those Dioceses.

We currently sponsor three men studying in the St. Stephen Course of Studies: Our parish son, Fr Theodore Eklund, graduated from this program, was ordained and serves at St. Vincent's in Omaha. Subdeacon Benjamin Andersen graduated from St. Vladimir's Seminary with honors in June 2005 and is expected to age gracefully until reaching some calendrical marker for Ordination. Subdeacon Jeffrey Stout graduated with honors in Physics from Denver University and has been awarded a Rhodes Scholarship for graduate study at Oxford University. Jeffrey is one of 32 out of over 900 applicants across the United States so awarded. He is the 8th Rhodes Scholar from DU in over 100 years and the first in the 130 year history of St. Mark's Parish. Other of our bright youngsters are yet in High School and College and promise to be accomplished in their studies. Thanks be to God. §

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THE LION

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